Melancthon, P.

¶ The confessyon of Fayth delyueryd to ye emperour Charles the. v. by the lordes of Germany wrytē in latyn by Phylyppe Melanchthon/ & translated into Englyshe by Robert Syngylton.

¶ The names of the lordes.

Johñ duke of Saxonye coruester
George marchus of Brandenburge.
Ernest duke of Luneburge.
Phyllyppe landgraue of Hesso.
Johñ Frederyke duke of Saxonye.
Francys duke of Luneburge
wolffgange prynce of Anhalte.
The senate and maysters of Nurubergens.
The senyory of Rentlyngens.

¶ To the reder an aduertysement.

This cõfessyon of fayth whome we haue turned into our vulgare tonge was wrytten vothe in latyne and duche/exhybeted and delyueryd of the prynces of Germanye to Charles the. v. emperour of that name in the towne of Augusta/wheri they declared theyr faythe/oppynyons/lyuynge/& vsages in ecclesiasticall offyces: and bycause (as it is not vnknowen) repozte of theyr lyuynge hathe ben otherwyse made than trouthe is/& is shamefull to make any man odyous by lyenge/therfoze we haue opened it playnly i our ẽglysshe tonge/to the entent that they the which hath not knowlege in the latyne oz duche/maye rede it/and know that they be otherwyse spoken of than they deserue. Although we vse here the dewtye of a translatour and not of a iuge/and do but open the thynge not defẽde it/but Phylyppe Melanchton hym selfe hathe wryten in the defence of these artycles alonge and iuste appologye wel mayntayned with scrypture: yf any persone mystrust these artycles there he maye se the auougynge of them. But as touchynge this translacyon (gentyll reder) harke quyetly a fewe wozdes This mater of hym selfe is in many places hyghe theologycal/and therfoze sumwhat obscure. And bycause in suche daũgerous cases it was not necessarye any thynge to departe from the authurs wozdes outher by addynge

moze

moze or leuynge out any thynge/ and dyuers wordes by longe cõtynuance vsed in laten be well knowen/ and in englysshe but lytell/as essencia/substancia/qualitas/ hostia/ & many suche other. Therfore necessytie compelled vs to be in some place obscure & derke the which you must take and bere fryndfully insomoche as it is sayd we wolde not make of an other mannes worke more or otherwyse than the authoure lefte it:the which some translaters doth cõmunely vse/as Angelus politianꝰ dyd in translatynge Herodianus hystories out of greke in to latyne:the whiche worke he made by lybertie of translatynge almost his owne: to auoyde this inconuenyens we haue kepte our selues withi boũdes/ playnly & worde for worde (as moche as mought be suffered) trãslatynge not desyrynge drawne wordes out of latyn(the which some calleth rethoricall termes)bycause it was in laten before: but rather vsynge the wordes of our natyne language as it appereth in the boke folowynge/farewel i our lord Jesus Christ vnto whõ be al honour & glory with the father and the holy ghost the which proceedeth of thẽ bothe.

✠

¶ The chefe artycles of our faythe.

¶ The fyrst artycle.

Our churches teache with full and hole consent/ that the decre of the coũsayle of Nycen of the vnyte of the deyte/ and of the.iii.persons is trewe/ and must be holde and belefte without any doubtynge. That is to saye that there is one beynge of deuinite/ the which is god euerlastynge/ vnbodyed/ vnpartable/ of powre vnmeserable/ of wysdome and goodnes/ maker & preseruer of all thynges/ seable & vnseable/ and yet they be thre persons of this beynge & myght all euerlastynge/ the father/ the sone/ and the holy ghost. And our churches vse the worde of the persone/ in the same sygnyfycacyon that doctours of the churche hath vsed in this cause/ that it maye sygnyfye not any part or condycyon in any/ but that that doth properly subsyste.

Deus in corporeus

¶ They condẽpne all heresyes that be rysen agaynste this artycle/ as the Manyches the which determyned that there were. ii. begynnynges/ one good/ an other bad. They cõdẽpne also the Valentynyans/ the Aryens/ the Eunomyans/ the Mahomytes/ and all suche other. They condempne lykewyse the Samosatens/ the olde & the newe/ the whiche holde opinyon that there is but one persone alonly/ and they reason craftely and wyckedly of the worde and theholy ghost that they be not destyncte persons/ but that the worde shulde betoken a voyce soundable/ and the ghost a mouynge

Secte hereticorum.

uynge created in thynges.

¶ The seconde artycle.

¶ Also they teache that after the fall of Adā al mē that spryngē after the course of nature be borne with synne/that is to saye without the drede of god/and without faythfulnes to warde god/with fleshly luste/and that this dysease or faulte of nature is very synne/condempnynge and bryngynge euerlastynge deth ye nowe to them the whiche be not renewed by baptym/and by the holy ghost. Pelagij originis.

¶ They condempne the Pelagyans & them that sayth the fault of our begynnynge is no synne/the which sayth that mā may be made ryghtwyse before god with the verye powre of his owne reason/bycause they wolde debarre the glory of chrystes merytt & goodnes.

¶ The thyrde artycle.

¶ They teache also that the worde/that is to saye the sone of god hathe taken mannes nature in the belly of the blessed vyrgyne Mary/that there be two natures vnpartably ioyned in one persone/a dyuyne/and a humayne one chryste/very god and very man: borne of the vyrgyn Mary/verily sufferynge passyon/crucyfyed/deed and buryed to get the fauour of his father to vs/and was a sacrysyce/not alonely for orygynall synne/but also for all synnes of men done: he went downe to hell/& rose veryly the thyrde day/and than he went vp into heuen/and sytteth on the ryght hand of his father/and reygneth and ruleth al creatures euerlastynge: and maketh them holy Christus verus deus & homo

that

that beleueth in hym/ by the holy ghost sende into theyr hertes/the whiche rewleth/comforteth/and quyckeneth them/and sauyth them from the deuyll and the powre of synne. The same chryst wyll opēly come to Judge quycke and deed/ & so forthe as it is in the crede after the determynacyon of the apostles.

¶ The.iiii.artycle.

¶ Our churches teache also that mē cannot be made ryghtuowse in the syghte of god by theyr owne powers/deseruynges/or workes/ but that they be made ryghtuowse freiye for chrystes sake by fayth: whā they byleue that they be receyued in to fauer & that theyr synnes be forgyuen by chryste/the whiche chryste made amennes for our synnes with his deth. God counteth this faythe for ryghtuousnes as it is wryten the.3.and.4.chappytres to the Romayns.

¶ The.v.artycle.

¶ And that we maye obtayne and gette this faythe the ordynaunce to preache the gospell is instytuted and to mynystre sacramentes. For by the worde & the sacramentes the holy ghost is gyuen to vs as it were by instrumentes. The whiche holy ghost worketh faythe where and whan it pleaseth god in thē that here the gospell/that is to saye that god maketh them ryghtuouse not for our deseruynges but for chryst/the which beleue that they be in fauour for chryste.

¶ They condempne the Anabaptistas and suche other that thynke that the holye ghost cōmeth

cõmeth to man without any outwarde teachynge by theyr owne preparyng & workyng.

¶ The.vi.artycle.

¶ Also they teche that this fayth must bryng forth good frutes/and that we must do good workes cõmaunded of god for goddes wyll. Not that we shulde hope to deserue ryghtuousnes by that workes in the syghte of god. For the forgyuynge of synne is obtayned by faythe as the sayenge of chryst testyfyeth. whan ye haue done all those thynges/say/we be vnprofytable seruauntes. Fides fructꝰ parit. Cũ oia facerit dicite. &c.

¶ And olde doctours of the churche teacheth the same/for Ambrose sayth this is ordayned of god that he that beleueth in chryst is saued without worke by faythe onely / freely receyuynge the remyssyon of synnes.

¶ The.vii.artycle.

¶ Also they teach that one holy churche shall euer abyde & endure. The churche is forsoth the congregacion or company of good people in the whiche companye the gospell is truely taught/and sacramẽtes be ryghtly vsed. And to the very agremẽt of the churche it is ynoughe to agre vpon the teachynge of the gospell and vpon the vsynge of the sacramentes: It is not nedefull in euery place mannes ordynaunce to be lyke / or facyons or serymonyes inuented of man. Saynt Paule sayth / one fayth/one baptyme/one god & father of all. Eccleſia congregatio ſãctorum. vna fides vna baptiſma. &c.

¶ The.viii.artycle.

¶ Although the churche be properly the cõpany of good people and trewe beleuers/for Sedẽt all that scribe &

phari- all that in comoche there be many ypocrytes
sei ī ca and cupll persons mengled amongest them in
thedra this lyke it is lawfull to vse the sacramentis
Moysi the which be mynystred by cupll people/ after
.ꝛc. the sayeng of chryst: Scrybes and pharyseys
sytte in the place of Moyses and so forth.

¶ The sacramētes and the worde of god be
of full powre/for the ordynaunce ꝛ cōmaun-
dement of chryst: yea althoughe they be gyuē
vs by cupll folkes.

¶ They cōdempne the Donatistas and such
other the whiche sayd it was not lawfull to
vse in the churche the scrupce of cupll people/
and thought the scrupce of them to be vnpro-
fytable and without powre.

¶ The.ix.artycle.

¶ Of baptym they saye that it is necessary
for saluacyon/and that by baptym the grace
of god is gyuen to vs: And that chyldren must
be baptyzed/the which offered to god by bap-
tym: be receyuyd in to the grace of god.

¶ They dāpne the Anabaptistes the whiche
dothe not alowe the baptym of chyldren/and
say that chyldren be saued without baptym.

¶ The.x.artycle.

Cena dñi. ¶ Of the lordes maundye or sacrament of
the aulter they saye and byleue that it is the
very body and blode of chryste/and that they
be dystrybuted to the receyuers in the maun-
dye/ꝛ they rebuke thē that teache otherwyse.

¶ The.xi.artycle.

¶ As concernynge confessyon they saye that
pryuate absolucion in churches must be kept/
althoughe

although the reherſall of all ſynnes in confeſſyon is not nedefull/for it is vnpoſſyble after the pſalmyſt who vnderſtandeth ſynnes. Delictes quis intelligit

¶ The.xii.artycle.

¶ Of penaunce they ſaye that forgyuenes of ſynnes cõmeth to them that haue fallen after baptym/whan ſo euer they be turned from it & that the churche oughte to gyue aſſoylynge to them that ſo retourne to penaunce.

¶ Penaunce ſtandeth properly in theſe two partes/the one is cõtricion that is fere ſtrykē in our cõſcyence whan we knowlege our ſyn. The other faythe the whiche is gatheryd of the goſpel or of aſſoylynge/and beleueth that his ſynnes be forgyuen for chryſte / and comforteth his conſcyence & delyuereth hym from feres: and than good workes muſt folowe the whiche be the frutes of penaunce.

¶ They condempne the Anabaptiſtas the which ſay that they that be ones made ryght ouſe cannot loſe the holy gyoſt: the which ſay alſo that ſome men hathe ſo great perfytenes in this lyfe that they cannot ſynne.

¶ The Nouatians be lykewyſe refuſed the whiche wolde not aſſoyle them that had fallen after baptym whā they came to penaūce. And they be reiecte that ſaye they haue not forgyuenes of theyr ſynnes by faythe / but by loue and workes.

¶ Alſo we renounce them that teache canonycall ſatyſfaccyons to be nedefull for the redempcyon of paynes euerlaſtynge/or paynes of purgatory.

Op⁹ o ¶ The.xiii.artycle.
ꝑatum ¶ Of the vse of the sacramentes they teache that sacramentes be ordayned not alonly to be markes of beleue amōgest men/but rather to be sygnes and wytnesse of the wyll of god towarde vs/to sture and make stronge fayth in them that vseth them. Therfore we muste vse sacramentes so that faythe maye be with vs the whiche faythe must beleue the promyses that be gyuen ⁊ shewed by the sacramēt.

¶ And therfore they condempne them that sayth that the sacramentes do iustyfye of the worke hym selfe wrought and teach not that faythe is requysyte in the vsynge of sacramē tes the which beleueth that syns be forgyuē.

¶ The.xiiii.artycle.

¶ Of the ordre in the churche they saye that no body ought to teache openly in the church or to mynystre sacramentes but he be formal ly called.

¶ The.xv.artycle.

Deriti ⁹ eccle iasti- is. ¶ And as touchynge the facyōs and vsages in churches they thynke that such maners be worthy to be kepte the whiche may be kepte without synne/⁊ that be profytable for quyet nes ⁊ good ordre in the churche / as certayne holye dayes / hyghefeastes and suche other.

¶ For althat men be warned of suche ma- ters that theyr cōscyence may not be greuyd/ as who shuld thynke that suche seruyce were necessary to saluacyon.

¶ They be warned also that mannes lawes made to brynge god at one/⁊ to deserue grace

and

& to make amendes for synnes be full agaynst the gospell and the teachynge of faythe. wherfore voues/ lawes of meates / and dayes. &c. ordayned to deserue grace/ and to satysfie for synnes be vnprofytable and agaynste the gospell.

¶ The.xvi.artycle

¶ Of worldly ordynannce they say that lawful statutes of realmes or cyties be good workes of god/ and that it is lawfull for chrysten men to bere offyces/ to excercyse iudgemētes/ to determyme maters after the emperours or other kīges lawes. To punysshe by the lawe/ to fyght by the lawe/ to go on warrefare / to bye & sell by the lawe/ to kepe a mānes owne/ to make an othe to offycers yf they requyre hym/ to mary a wyfe/ to be wedded. &c.

De rebus ciuilib⁹.

¶ Our churches condempne the Anabaptistas the which forbed chrysten men to vse such offyces/ and they condempne them the which put not perfeccyon of the gospell: in thefere of god and faythe but in refusynge of cyuyle offyces: bycause the gospell teacheth euerlastynge ryghtousnes of the harte / and yet it breaketh not worldly pollysye and gouernaūces/ but rather chefly requyreth to mayntayn them as goddes prouysyons and to vse charyte in suche admynystracyons. Therfore chrysten men muste nedes obey theyr offycers and lawes/ excepte whā they cōmaūde any synne / for than they oughte rather to obey god than men. Act.5.

mag[illegible] debēt bedir[illegible] deo q̄ homi[illegible] nibus

¶ The.xvii.artycle.

Further

¶ Furthermoze they teache that chryste wyll apere at the ende of the woꝛlde to iudgemēt/ and wyll rayse to lyfe all that be deed/ & wyll gyue to his deuout and chosen people euerlastynge lyfe and ioyes without ende/and wyll condempne wycked people and deuyls to be punysshed without ende.

¶ They condempne the Anabaptistas the whiche thynke that dampned people and deuyls shall haue an ende of theyr paynes.

And they condempne other that nowe spꝛede abꝛode wycked opinyons that before the day of iudgement / good people shall occuppe the kyngdome of this woꝛld / wycked people dystroyed in euery place.

¶ The.xviii.artycle.

De libero arbitrio.

¶ Of frewyll they saye that mannes wyll hath lybertye to do any woꝛldly iustyce / and to chose thīges that be vnder his reason / but that he hath no powꝛe of the ryghtousnes of god to be done without the holy ghost oꝛ spyrytuall ryghtousnes / bycause naturall man percepuethe not those thynges that be of the spyryte of god/but this ryghtousnes is wꝛoughte in hartes whan the holy ghost is receyued by the woꝛde. Saynt Austyne reherseth these thynges in as many woꝛdes/Lib.3.Hypognosticon/we knowlage(sayth he) that all mē hath frewyll with iudgemēt of reaso not by the which it is able to do suche thīges that belongeth to god oꝛ to begynne oꝛ to end any thynge without god /but alonly in woꝛkes of this pꝛesent lyfe as well good as bad: I saye

Vide Augustinum.

good

good the whiche cõmeth of the goodnes of na ture/as to wyll to laboure in the felde/to wyl to eate or drynke/to wyll to haue a frende/to wyll to haue clothynge / to wyll to frame a house/to wyll to mary a wyfe/to norysshe catell/to lerne the crafte of many good dyuers thynges/to wyl what so euer good thynge be longeth to this present lyfe. The whiche all thynges be not without heuenly gouernaũce/ but they be of hym/and by hym ⁊ begon to be. Badde I say/as to wyll to worshyp an ydoll/ to wyll manslauter.⁊c̃.

¶ They condempne the Pelagyans ⁊ other that teache that without the holy ghost / by the onely powre of nature we maye loue god aboue all thynges/and to do goddes cõmaun demẽtes as to the substãce of dedes/although nature maye do outwarde workes by some meanes / for he maye kepe our handes from thefte/from murdre. ⁊c̃. yet he cannot worke the inwarde mouynges of the herte / as the fere of god/truste towarde god/ chastyte/ pacyence.⁊c̃.

¶ The.xix.artycle.

¶ Of the cause of synne they teache that althoughe god make and mayntayne nature/ yet the wyll of euyl folkes is the cause of syn/ that is to say the wyll of the deuyll ⁊ wycked people the whiche turne them selfe from god/ god helpynge them not/as chryst saythe the.8 of Johñ/whan he speaketh a lye he speaketh of hym selfe.

Cũ loq̃t mẽdaciũ ex seip̃o loq̃tur

¶ The.xx.artycle.

Our

¶ Our preachers be falsely accused that they forbyd good workes to be done/ for theyr wry tynge the whiche be vpon the.x.cõmaundemẽ tes and other of lyke mater wytnesseth that they haue holsomly taught of all kyndes and offyces of lyuynge / what maner of lyfe and what workes pleaseth god in euery degre or callynge: of the whiche maters in tymes past preachers spoke very lytle / alonely they con= strayned chyldrens workes & not necessarye/ as certayne holydayes/certayne feastes/bro= therhedes/fraternyties/pylgrymage/ deuocy= on to certayne sayntes/rosaryes / monkery & suche other. Our aduersaryes nowe they be warned they begynne to forget such maters/ nor do preache them as workes nedefull or profytable as they haue done in tymes paste. And they begynne nowe to speake of faythe wherof in tyme past was not a worde spoke: although they leue not yet to derke the doc= tryne of faythe whã they leue cõscience doubt ful / and cõmaunde to deserue forgyuenes of synnes with workes/nouther they teach that we suerly receyue forgyuenes of synnes by faythe onely for chryste.

¶ Therfore insomoche that the doctryne of faythe the whiche oughte to be chefe in the churche hathe layne hyd and vnknowen so longe/as they muste nedes all graunte that there was hyghe sylence in sermons of the ryghtoulnes of faythe/and yet they talked in the churche moche of workes: our preachers hathe put thẽ to remẽbraũce after this facyõ.

Fyrst

¶ Fyrste that our wozkes cannot get the fa-
nour of god/oz deserue forgyuenes of synnes
oz grace oz ryghtoulnes/but that we gette by
faythe/onely beleuynge that we be receyuyd
in to grace foz chryst/the whiche is put alone
the meane and mercy maker / by whome the
father is recõcyled. Therfoze he that trusteth
to deserue grace by his wozkes / he refuseth
the merytes and grace of chryste: and seketh a
waye to come to god besyde chryste / and yet
chryste saythe of hym selfe/ I am the way the
trouthe and the lyfe.

Egoſũ
via ve
ritas ⁊
vita.

¶ This teachynge oz doctryne of faythe is
hãdeled of ꝑaule in euery place. Ephe. 2. you
be saued by grace foz faythe/ and that not of
your selfe/it is the gyfte of god / and not of
wozkes. ꝛc̃.

Gr̃a
salui
facti es
tis p fi
dẽ. ꝛc̃.

¶ And bycause that no man shulde make ca-
uellacyon that we haue inuented a newe in-
terpzetacyon of ꝑaule/ all this mater hathe
wytnes of our foze fathers/ foz saynt Austen
defendeth grace and ryghtoulnes of faythe/
agaynste deserupnges oz merytes of wozkes
in many bokes. And saynt Ambzose teacheth
lyke thynges of the callynge of the gentyles ⁊
in other places: But i his boke of the callyng
of the gentyles he sayth thus/the redempcion
of chrystes blode were nothynge wozthe/no-
ther the pzeuylege of mannes wozkes wolde
not gyue place to the mercy of god yt ryght-
oulnes that commethe by grace shulde be
imputed to the deserupnge that wente be-
foze/and then it shulde not be the gyfte of the
gyuer

Augu-
stinꝰ de
gr̃a et
iustici-
a fidei
Ambzo
sius de
vocati
one gẽ
cium.

gyuer/but the rewarde of the worker: although this teachynge be dyspyled of vnlerned people/yet deuoute & ferefull conscyence fynd that it bryngeth great comforte/for conscyēce can not be made quyet by any workes but by faythe onely/whā they suerly determyne that they haue god brought at one for chryste. As Paule teacheth. Roma. 5. made ryghtouse by faythe we haue peas with god / all this doctryne is to be referred to the wrastelynge and stryfe of the ferefull conscyence/nother it can be perceyued without aduersytie or trouble/and therfore vnlerned people iudge euyll of it/& so dothe the worldly people the whiche dreme chrysten ryghtuousnes to be nothynge elles but worldly ordynaunce / and phylosophers doctryne or ryghtousnes. In tyme past conscyence hathe ben sore troubled with teachynge of workes/they harde no comforte of the gospell: the conscyens of some droue them in to wyldernes / into monasteryes hoppynge there to deserue some grace by monkes lyfe/ dyuers founde out dyuers workes to deserue grace and to make amendes for synnes: therfore it was very nedefull to teache this doctryne of faythe in chryste/& to renewe it that ferefull conscyence shulde not lacke comforte but shulde knowe that grace is obtayned in Chryst: & forgyuenes of synnes & rightousnes.

Justificati p fidē pacē habem⁹ apud deum.

Christiana iusticia nō est ciuilis' aut philosophica.

¶ Men be also put to knowlage that this word fayth doth not alonly betokē the knowlage of the hystorye/the whiche knowlage is in wycked people and deuyls / but it betoke-

neth a

keneth a truſtynes the which beleueth not the hyſtory alonly: but alſo the pythe therof/ that is to ſaye this artycle forgyuenes of ſynnes/ that it to wyt that we haue grace by chryſte ryghtoulnes and forgyuenes of ſynnes.

Vera fides credit remiſſionem pcōz.

¶ Than he that knoweth that he hathe the father merciful for chrystes ſake/ he knoweth god in dede/ he knoweth that god regardeth hym/ and therfore he loueth god and calleth vpon hym/ and ſo to conclude he is not without god as the gentyles: for deuyls and wycked people cā not byleue this artycle/ forgyuenes of ſynnes. And therfore they hate god as enemye/ they call not vpon hym/ they loke for no goodnes of hym. Saynt Auſten alſo warneth the reder of this word faythe in lyke maner: and teacheth that this worde faythe in ſcrypture muſt be take not for knowlage/ as is ī wycked people/ but for truſtynes the whiche dothe comforte and rere vp myndes that were made aferde. Beſydes that our preachers ſayth that it is nedefull to do good workes/ not that we ſhulde truſt to deſerue grace by them but for the wyll of god. Forgyuenes of ſynnes and quyetnes of conſcyence is obtayned by faythe onely/ and bycauſe the holy ghoſt is receyuyd by faythe/ hertes of people be renewed/ and dothe on newe luſtes and deſyres wherby they maye bryngе forth good workes. For ſo ſayth ſaynt Ambroſe/ faythe is the mother of good wyll/ & of trewe doynge For mānes powre without the holy ghoſt is full of wycked luſtes/ and be to weake to do

Remiſſionem pcōz.

Fides bone volūtatis & iuſte actionis gē trix eſt.

good wozkes in the sygyt of god/and belydes that they be in the deuyls powze/the whiche stozeth people to dyuers synnes/to wycked o= pynyons/ and to open myscheues. As it is to be sene in phyloſophers the whicz wēt about also to lyue honestly/but they could not bzīge it to passe/but were defoyled with many opē myscheues. Suche is the wekenes of man whan he is without faythe & the holy ghost/ and ruleth hym selfe only by mannes powze: Hereof it openly apereth that this teachynge is not to be blamed/as though it forbed good wozkes/but moche moze rather to be prayſed bycause it sheweth howe we maye do good wozkes:foz without fayth by no meanes mā= nes nature can do the wozkes of the fyrste oz the seconde cōmaundement: without faythe he calleth not vpō god/ he loketh foz nothyng of god/he suffereth no payne pacyently/but se keth foz mannes helpe and trusteth to mānes ayde:and so remayneth in the herte all wozld lynes and mannes counsayls whan faythe is awaye and trustynes towarde god.And ther foze Chzyst sayethe without me you can do no thynge. Jo.15. And the churche syngeth /with out thy powze there is nothynge/in mā there is nothynge but synne.

Sine me nihil potestis facere

¶ The.xxi.artycle.

¶ As concernynge the wozshypeng of sayntes they teache that the remēbzaunce of sayntes maye be well set fozthe foz exemples that we may folow theyz fayth & theyz good wozkes/ after the callynge oz degre. As Cealer maye

well

well folowe the exemple of Dauyd in kepyng warre to vanquesshe the turkes from his cou trye: for they were kynges both: but scrypture teacheth not to call vpon sayntes / or to aske helpe of saynt bycause it sayth we haue only Chryst our meane/our marcy maker/our bys shop/ and our intreatour: he must be called vp on/and he hathe promysed that he wyll here our prayers/and this worshypenge scrypture dothe chefely alowe/that is that he muste be called vpon in all troubles and afflyccyons. 1 Jo. 2. yf any body synne we haue our proc- tour with god. &c. This is the effecte and the conclusyon almoste of all doctryne with vs/ wherin it may be sene that there is nothynge that varyeth from scrypture or from the ca- tholyke churche or from the churche of Rome as touchynge holy doctours and attentyke vsage. Than yf it be so they iudge vngentlye and vnmercyfully the which wolde haue our people taken for heretykes. But the debate or the fallynge out is vpon certayne abusyons & mysbehauers the whiche be cropen in to the churche without any sure auctorytie/ in the whiche yf there be not one vsage yet yt bese- meth the bysshops to vse so moche gentylnes as to suffre and bere our people for this con- fessyon sake the whiche we haue hytherto re- hersed. And bycause the canons them selfe be not so harde as to requyre in euery place lyke facyons: and the vsages yet hytherto were ne uer lyke in euery churche/ althoughe the olde ceremonyes be kepte with vs all for the most parte

Si q̃s peccat habe- m⁹ ad- uoca- tum a- pud de- um.

parte dylygentlye. And it is a false lye that al ceremonyes and all olde ordynaũces be gone and extynct in our churches. But it was a generall complaynte that there were certayne mysbehauers in the comẽ customes / and they be in some parte correcte & amended bycause they coulde not be kepte & alowed with good conscyence.

¶ Artycles wherin be rehersed some abusyons chaunged / and fyrste of bothe kyndes of the sacramentes of the aultre.

The laye people receyue at theyr housel bothe kyndes of the sacramẽt bycause that facyon & custome standeth with the cõmaundement of our lorde. Mathei. 26. Drynke hereof all / where Chryste cõmaundeth openly that all shuld drynke of the cuppe: and bycause no man mought make cauellacyon that this dothe belonge onelye to preestes. Paule reherseth the example to the Corynthyans wherin it apereth that all the people dyd vse bothe kyndes and that ordre contynued a longe whyle in the churche / and it is not knowen whan or by whome it was chaunged. Saynt Cyprian wytnesseth in many places that the blode was gyuẽ to the people. Saynt Hierome wytnesseth the same / the whiche saythe preestes of the sacrament mynystre and gyue the blode of Chryst to the people: yea Gelasius bysshop of Rome cõmaundeth that the sacrament be not parted. Dist. 2. De consecratione. ca. comperimus. Alonely the

Bibite ex hoc oẽs.

ly the custome and that not very olde is other wise/and euery mā knoweth that a custome brought vp agaynst the cōmaundemēt of god is not worthy to be alowed: as the Canons wetnesseth. Dist. 8. ca. veritate: with thē that foloweth. This custome is receyued not only agaynste scrypture but also agaynste the olde canons/ ⁊ agaynste the axāple of the churche. werfore yf any had leuer to receyue both kyndes of the sacramente they shulde not be compelled to do otherwyse with the hurt of theyr conscyence.

¶ Of the maryage of preestes.

¶ Open complayntes hathe ben made of the example of preestes/the which lyued not chastly/ ⁊ therfore it is reported that Pi⁹ sumtyme bysshop of Rome sayde there were some causes wherfore maryage was taken from preestes/but there be a great meyny mo why they shulde haue it agayne/ for so wryteth Platina in Pius lyfe: In so moch therfore preestes with vs wolde auoyde that open slaunders they maryed wyues/and haue taughte that it may be lawfull for them so to do. Fyrste because Paule saythe let euery man haue his owne wyfe to auoyde fornycacion/also in another place he sayth it is better to be maryed then to be burned. Secūdaryly because chryst sayth all people taketh not this word/ where he teacheth that all people be not fyt to lyue vnmaryed ⁊ because god hathe made man to encreas or to procreacyō. Genesis. 1. It is not in mannes powre without the synguler gyfte and

vn⁹ q̄s q̄ habe at. ⁊c̄.

melius est nubere q̄ vri.

and worke of god to chaunge his makynge/ therfore they that be not fytte to lyue chaste oughte & be bou̅de to be maryed/for no mans lawe/vowe/or promyse/ can breake or denye the cōmaundement and ordynaunce of god. For these causes our preestes teache that it is lawefull for them to mary wyfes / & it is also openlye knowen that in the olde & prymatyue churche preestes were maryed men: for saynt Paule hymselfe sayth a bysshop must be chosen that is a maryed man/ and in our contre of Germany aboute foure hōdreth yeres past preest were compelled by force to lyue sengle the which preestes than were so sore agaynst it that the archebysshop of Magontyn whan he shulde declare the bysshop of Romes commaundement vpon that mater/was almoste kylled in an outrage of the prestes / therwith all sore dyscontente / and the mater was handeled so vnmanerly that it was not forbyd onely in tyme to come to mary/but also maryages thā made were broken agaynst goddes lawes and mannes lawes/ agaynste the Canons them selues/that were made not alonely of bysshops but also of good coūsels. And in so moch the worlde waryng olde mānes nature decayes by a lytle and lytle / it is cōuenyēt to prouyde that there crepe no more vyces or myscheues in to the churche/therfore god hym selfe ordayned maryage to be a remedy for mannes wekenes/the Canons them selfe say that the olde rygour & styfnes shulde be losed in the latter dayes/for the vnabylyte

of man

of man the whych were nedefull to be done in this bulynes/and it is to be thought that the churche shall lacke preestes yf maryage be forbeden to them any longer.

¶Then in so moche that the cõmaundemẽt of god herein appereth: and the olde custome of the churche is knowen: & chefely in so moch that vnclene and vnhoneſt lyuynge syngle/ ingendreth and bryngeth forthe many wycked slaunders/many aduoutres/ and many other myscheues worthy to be corrected of good ofsycers/yet it is a wonderfull thynge that in no mater is vsed more cruelnes then agaynst the maryage of preestes: god cõmaundeth to honoure maryage/the lawes in all commune welthes well ordered/yea amonge the pagãs euer gaue the greatest honoure to maryage/ but nowe they be dethly punysshed/ and that auncyent men agaynst the Cãnons wyll and that for none other cause but for holy maryage. Paule calleth it the teachynge of deuyls the whiche forbedeth maryage. 1. The. 4. and that maye be nowe well perseyued whan maryage is forbed and kepte of with suche punyshementes.

¶As no mannes lawe can dysanull the commaundement of god / so cannot that thynge that they call auowe demynyshe goddes wyll And therfore Cyprian wylleth women to mary the which cãnot lyue chastly as they haue promysed/his wordes be these. Lib. 1. epistola 11. yf they wylnot or cãnot contynue/it is better that they mary then to fall into the fyre

Cipria nus de uotis.

with

with theyr nycenes / at the leaſt wayes that they maye gyue to theyr bzethers and ſuſters no occaſyon to thynke oz do euyll/and the Canons them ſelfe(whiche be but mānes lawes) vſeth very moch gentylnes towarde them the whiche hathe made promyſe befoze full age/ as it hathe ben almoſt hetherto accuſtomed to be done.

¶ Of the maſſe.

¶ Our churches be falſely accuſed that they haue put awaye the maſſe and vſe it not/foz maſſe truly with vs is woꝛſhyped and had in great reuerence/and all the vſed cerymonyes foz the moſt parte be kept ſauynge that ſome ſonges & dyties in our volgare tonge of duch be ioyned with the latyne / the whiche be ſo vſed to teache the people:foz to this purpoſe is moſt nede of ceremonyes to teache the vnlerned people/and that the handelynge of the woꝛde of god after that facyon may pꝛouoke them truly to fere/and fayth/and pꝛayer/and it is not ꝑaule alonely that commaundeth that tonge to be vſed in the church the which the people vnderſtande/but it is lyke wyſe oz dayned by mannes lawe.

¶ The people is accuſtomed to receyue the ſacramēt togyther yf there be any fyt and redy therto/and that ēcreaſeth alſo the regarde and reuerence of oppn cerymonyes/ foz none be admytted to receyue the ſacramēt but they be exampned befoze / the people be warned & put to remembꝛaunce of the woꝛthynes and pꝛofyte of the ſacrament/howe great cōfoꝛte

it

it dryngeth to ferefull cõscyẽce that they may lerne to truſt god/ & to loke for & aſke al good thiges of god: this ſeruyce pleaſeth god / this vſynge of the ſacrament noryſſheth deuocion towarde god/ & ſo me thynke it appereth that maſſes be not had in more reuerence amonge our aduerſaryes then with vs / that is alſo well knowen that it hath ben a generall and a very great complaynte amongeſt good mẽ a great whyle that maſſes hathe ben ſhamefully dyffoyled by applyenge them to gaynes and lucre/ & it is alſo in euery mãnes eye how large and wyde this miſbehauoure of maſſes is runne in all churches / and of whome they be ſayde alonly for reward and wagis/ and howe many ſayth them agaynſt the cõmaundement of lawes made called canons. Paule greuouſly threteneth them that medyls with the ſacrament vnworthely/ whan he ſayth he that eateth this bread & drynketh the drynke of the cuppe of our lord vnworthely he ſhalbe gylty of the body & blode of our lorde. Therfore whan preeſtes with vs were warned of this syn / that is to wyt of theyr couetouſnes wherby the ſayd maſſes for luker called pryuate maſſes or maſſes of no duty or nede: they begonne to leue ſayenge of them/ becauſe they be all for the moſte parte ordayned for luker and gaynes.

Qui ederit panem hũc et biberit &c.

¶ The byſſhoppes them ſelues knewe this abuſyons of this facyoned maſſes/ the whiche byſſhoppes yf they had corrected them in dwe ſeaſon there had ben now leſſe debate or vary

aũce/they haue suffered heretofore be makige as thoughe they knewe not of it / many myschefes and abomynable vyces to come into the churche/now they begynne(but very late) to complayne of the trouble of the churche/ & this outrage had occasyon and begynnynge of no thynge elles but the mysbehauours and abusyons that were so open and manyfeste that they coulde be no lenger suffered. There hathe ben great varyaunce and debate of the masse and the sacrament / peraduenture the worlde is nowe skurged for the longe contynued abusyõs of masses the which they haue suffered so manye yeres in the churche that mought and ought and wold not reforme it. For it is wryten in the law/ he that mysuseth the name of god shal not be vnpunysshed and there was neuer holy thynge from the begynnynge of the worlde so applyed to gaynes and wynnynge as the masse.

q̃ deino mie ab utitur nõ erit ipunitus.

¶ There is rysen a newe opynyon the which hathe encreased these masses of no dutie/ called pryuate masses without noumbre & ende/ sayenge that chryst hath made amendes with his passyon for orygynall synnes/ and ordayned masse wherin shulde be offerynge for dedly synnes / deedly and perdonable/whiche be called venyal/therof spronge the comune opynyõ that the masse is a worke takynge away synnes of them that be alyue and deed/ of the worke wrought hymselfe:and therof rese dyspycyons / whether one masse sayde for many folkes be as moch worthe as seuerall masses

for

for seuerall people: this question and dysputacyon ingēdered store of masses noumbre without ende.

¶ Our preachers hath warned the people of suche opynyons that they agre not with holy scrypture/ ⁊ that they hurte the glory of chrystes passyon/ for the passyon of chryst was an offerynge and a mendes makynge not alonly for the fyrste synne called orygynal synne/ but also for all other synnes and offences. As it is wryten to the Ebrycyans/ we be halowed by the offerynge of Jesu chryst ones: and in an other place: Chryst hathe fynysshed his halowed people for euer with one offerynge.

Sctificati sumus ꝑ oblationem Jesu christi. ⁊.c̄.

¶ Also scrypture teacheth that we be made ryghtouse before god by fayth in Chryst whā we beleue that oure synnes be forgyuen for chryst. Now yf the masse take away si frō thē that be alyue ⁊ deed of the worke wroughte/ then ryghtousnes cōmeth to vs by the worke of the masse/ ⁊ not by faythe the which thynge scrypture can not suffre.

¶ But Chryst cōmaundeth to do it in the remembrauce of hym/ wherfore masse is ordayned that the faythe of them the which vse the sacrament shuld remēbre what goodnes it receyueth by chryste/ and shulde ryght vp ⁊ comforte the fearefull conscyence / for that it is to remēbre chryste/ to remēbre his benefytes and goodnes/ ⁊ to thynke that they be veryly gyuē vnto vs/ and it is not ynoughe to remēbre the hystory or the dede done: for Jues and wicked people can remēbre that/ therfore masse must be sayd

be sayd that the sacramēt may be mynystred and gyuen vn to suche as hathe nede of comforte/ as saynt Ambrose sayth/ bycause I syn dayly I ought dayly to take a medycyn.

¶ In somoche than that the masse is suche a cōmunyon or gyuynge of the sacramente/ one cōmune masse is vsed with vs all holydayes/ and some other dayes / and yf any wolde receyue the sacramēt there it is gyuen vnto thē that duely aske it / ⁊ this is no newe custome in the churche/ for olde wryters before Gregory speaketh no thynge of these pryuate ⁊ vndutyfull masses/ but they speake moche of the cōmune masse. Chrysostom saythe the preeste standeth dayly at the aultre ⁊ calleth the people that be examyned to theyr housell/ and kepeth of the other / and it appereth by the oldē Canons that some one sayde masse for all/ of whome the other (bothe preestes and deacōs) receyued the body of our lorde/ for so soūdeth the wordes of the Canon of Necen. Let the deacons after theyr ordre nexte the preestes receyue theyr housell of the bysshoppe or of the preeste/ and Paule byddeth vs of our housell that one tary for an other that there maye be a cōmune receyuynge.

¶ Then afterwarde that the masse with vs hathe the example of the churche confyrmed by scryture and our fore fathers / we truste it cannot be dysalowed/ chefly in so moche/ that the cōmune cerymonyes be kepte for the most parte lyke as they haue ben vsed / alonely the noumbre of masses is chaūged the whiche in

good

good faythe it was profytable to mesure and redresse/for the great and open abusyons of them/for in tyme past in great cõpanyes and churches was no masse daily sayd as the Tripertyt hystory reherseth. Lib.9.ca.38. & also in Alexandria holy scrypture is reed the wednysday and fryday/and lerned men expoundeth it and all thynges be done/beside the solom facyon of obiacyon.

¶An addycyon of the translatoure.

¶Consydre also howe fewe prestes were in the begynnynge amonge the couentes: outher of Benedicte Barnarde or Frauncis. Sometyme. ii. c. bretherne were gathered togyther wherof were not. iii. prestes/for thē they were called and chosen of the worthyest/and nowe they come vndesyred of the rascall.

¶Of confessyon or shryfte.

¶Confessyon is not gone out of vse or dystroyed with vs in our churches/for the sacrament of the aultre is not mynystred but vnto them that be shryuen and assoyled before/and the people be instructe dyligētly vpō the fayth fulnes of assoylynge/ of the whiche hytherto hathe ben lytle teachynge / people be taughte that they must greatly regarde assoylynge by cause it is the worde of god and it is done by goddes cōmaundemēt. The powre and auctorite of the keyes is moche regarded / and it is shewed howe great comforte it bryngeth to ferefull consyences / and that god loketh for faythfulnes in vs and that we beleue that assoylynge/ as the word of god sent from heuē/

and

and that faythe towarde Chryste doth getts and receyue very forgyuenes of synnes. Makynge of amendes called satysfactions hathe ben here tofore praysed to moch / but no remēbraūce hathe ben made of our faythe toward chryste nor of his goodnes towarde vs. wherfore our churches be not to be blamed in this mater/for our aduersaryes & they that wolde euyll vnto vs be compelled by ryghte to saye that the teachynge of penaunce is handelyd & opened most dylygentlye of our preachers.

¶ But as touchynge cōfessyon they say that the rehersall of synnes is not nedefull / & that mennes conscyēce shulde not be lade and trobeled with the thoughte and care to reken vp all synnes / bycause it is a thynge vnpossyble As wytnesseth the psalmyste: who perceyueth the synnes. And the profyte Hieromye saythe the herte of man is euyll & vnsercheable. For yf no synnes shulde be forgyuen but they that be rehersed conscyence shulde neuer be quyet/ bycause they can nouther se nor remēbre many synnes. And olde wryters wytnesseth, that the rehersall of synnes is not nedefull / for in the Decrees saynt Johñ Chrysostom is alledged/the whiche saythe thus. I byd the not to betraye thy selfe openly nouther to accuse thy selfe to other/but I wolde haue the obey the prophete that sayth shewe thy lyfe before god Therfore cōfesse thy synnes to god/the which is the trewe Judge. Shewe thyne offences & synnes not with thy tonge but with remembraunce of thy conscyence. &c.

Delicq̄s itelligit. Praū ē cor hoīs & i scrutabile.

Audi Chrisostomū. Reuela ante deū vitā tuā.

And

¶ And the glose De penitẽcia. Dist. 5. ca. Cõ
sideret: sayth that cõfessyon called shrefte is
ordayned by mannes lawe / yet neuertheles
confessyon is vsed with vs bothe for the good
nes of assoylynge & also for many other pro-
fytes touchynge the quyetnes of cõscyẽce.

¶ Of the dyfference of meates.

¶ It hathe ben a cõmune beleue not alonlye
of the cõmune people but also of preachers in
churches that the dyfference of meates and
suche other lawes made by men (called man-
nes tradicyons) be profytable workes to de-
serue forgyuenes of synne and payne. And it
apereth that the worlde thoughte so bycause
newe ceremonyes / newe orders / newe holy-
dayes / new fastes / were dayly ordayned and
made: and preachers in churches dyd requyre
and cõmaunde these workes as necessary ser-
uyce & honoure to deserue ryghtoulsnes. And
they fered and troubled greatly the conscyẽce
of them that kepte it not. Moche hurte hathe
come in to the churche of this beleue and such
other teachiges. Fyrst the teachynge of grace
and of ryghtoulsnes of fayth hathe ben der-
kened & layde aslyde therby the whiche is the
pryncypall and chefe parte of the gospell the
which ought chefly to apere and shyne in the
churche / that the goodnes of Chryst may wel
be knowen / and that fayth maye well be ad
uaunced aboue workes / the whiche beleueth
that synnes be forgyuen for chryste not for a-
ny of our workes. And therfore Paule leneth
chefely to this place and remoueth the lawe

Culpa
& pena

and

and mannes teachynges to the entent that he maye shewe christen ryghtoulnes to be an other maner of thynge then suche workes that is to wyt the faythe/the whiche beleueth that his synnes be freely forgyuen by christe. But paules teachynge is almost layd vnder fote by mannes lawes/the whiche hathe ingendered oppynyon that by differens of meates and lyke obseruaunce and ceremonyes we muste deserue the forgyuenes of synnes & ryghtoulnes. In penaunce was no remembraunce of faythe/alonely suche workes of makynge amendes were rehersed/ and therin it appereth that there penaunce dyd stande.

¶ Secundarely these tradycyons that is to saye mannes teachynge hathe darkened the cõmaundementes of god/ because they were more regarded than goddes cõmaundemẽtis it was thoughte that christendom stande all in keppynge of certayne holydayes/ customes/ ceremonyes/vsages/fastes/ and clothynge. These obseruaunces were in the name of the hyghest reporte/and that they were the spyrytuall lyfe/and the perfyte lyfe. And in the meane season the cõmaundementes of god in euery mannes degre or as he was called were nothynge praysed/as these/ that the father broughte vp his chyldrẽ well/that the mother dyd take paynes in the byrthe of thẽ/ that the kynge ruled his cõmunaltie / these and suche other were counted worldely busynes and vnperfyte/And a great dele worse and lesse of regarde than the gloryouse and shynynge obseruaunce

Nota.

naunce of ceremonyes.

¶ This dysceyte hath sore troubled deuoute and well dysposed consceyēces the which were sory that they were in the vnperfyte kynde of lyfe/as in maryage or in worldy auctorite or in other offyces appertaynynge to outwarde busynes. They estemed and regarded moche the monkes and such other that lyued at ease and ydelye/and the vnlerned people thoughte that theyr obseruaunce and ceremonyes with theyr outward inuented facyons dyd deserue forgyuenes of synnes and ryghtousnes.

¶ Thyrdly theyr tradycyons brought many daungers of consceyence bycause it was vnpossyble to fulfyll and kepe them all. And yet men thought them to be very nedefull to saluacyon. Mayster Gerson somtyme chaunceler of Parys a man of great lernynge and good iudgement wryteth that many hath fallen in to dyspayre/ and some hathe kylled thē selfe bycause they had thoughte and beleued that they were not able to fulfyll all such mānes teachynges/ and bycause they had harde no comforte of the ryghtousnes of the fayth or of fauoure of god. Joānes Gerson.

¶ We se that these wryters of cūmes & breuyters of diuynytie hath gathered togyther many opynyons and doubteful maters to the entent that they wolde ease and acquyet consceyences. But yet they perfourme it not/yea many tymes they cast many snares for conscience. And the scoles and preachynges hathe ben so occupyed and gyuen to gather togyther these

tradycons and mennes opynyons that they had no layser to touche scrypture or to loke vpon profytable lernynge as of the fayth of the crosse of Chryste the whiche is aduersyte & afflyxions /or of hope /or of the worthynes & honeste of rulynge of cōmunalties /of the comforte of conscyence in great tēptacyons. And therfore Gerson and certayne other deuynes cōplayned fore that they were let in such chyldynge maters of mans opinyōs /wherby they were kept from the better kynde of lernynge. Saynt Austen wolde not haue cōscyence burdened with such obseruaūce / & he telleth Januarius full discretely that they maye be in differently kepte or lefte.

¶ Wherfore our preachers well apere not to haue meddeled of these maters rasshely without iudgement / or for hatred of bysshopes as some falsely reporte. It was great nede to warne the churches of suche errours and dysceytes the which were sprōge of mannes lawes not well vnderstanded. For the gospell cōpelleth to aplye scrypture in churches of the grace of god and ryghtoulnes of the fayth / the which cānot be perceyued yf people thike that they deserue forgyuenes of theyr synnes & ryghtoulnes by obseruaūce inuented of thē. ¶ And this they haue taughte that we cānot deserue forgyuenes of our synnes and ryghtoulnes by the kepynge of mānes lawes. wherfore it is to be thoughte that suche maner of obseruaunce be no nedefull seruyce. They alledge scrypture for them. Chryste: Mathei.

15.

15. Excuseth & ansuereth for his apostles the whiche had not kepte a vsed lawe the which was not of an vnlawfull thīge but meane or indyfferent/and had some agrement with the wasshynge in the lawe. And Chryste saythe they worshyp me in vayne with mānes lawes. Than he requyreth not vnprofytable seruyce. And a lytle after he saythe all thīge that entereth in to the mouthe defoyleth not a mā/ Also. 14. ca. ad Roma. The kyngdom of god is not meate or drynke. And. 2. ca. Colloss. Let no body iudge you in meate/ drynke/ sabot or holydaye. Also yf you be deed with chryste frō worldely thynges/wherfore make you lawes as thoughe you were lyuynge in the worlde? Touche not/tast not handle not.

Frustra colūt me mādatī hoīz

Nō q̄ itrat i os non īq̄nat hoīem regnū dei. &c.

¶ Act. 15. Saynt Peter saythe wherfore tēpt you god layenge a yoke vpon the neckes that lerne of you the whiche nouther we nouther our fore fathers coulde bere? but we beleue to be saued by the grace of our lorde Jesu chryst &c. Here saynt Peter forbyddeth to burden cō scyēces with Moyses ceremōyes or any other

Quare tēptatī deum. &c.

¶ And Paule. 1. Timo. 4. callethe the forbyd dynge of meates doctryne of deuyls / bycause it is contrary to the gospell to instytute and ordre suche workes as thoughe we shulde by them deserue forgyuenes of synnes and ryght ousnes/or to thynke that chrystendom cānot be with out suche seruyce. Here our aduersaryes laye agaynst vs that our preachers forbyddeth the sleyng of the flesshe /as Jouynyā dyd/but it is otherwyse founde in theyr wrytynges

Mortificatio carnis.

tynges/for they haue euer taught of the crosse and say that chrysten men must suffre afflyccyons/correccyons/ and chastenynges. This is the very ernest and vnfayned sleynge of the flesshe to be in dyuers troubles and aduersyties and to be crucyfyed with chryste/ and to suffre dyspleasure for truthe.

¶ Also they teache ⁊ saye that euery chrysten man is boūde to exercyse and tame hym selfe with bodyly discyplyne/with bodyly labours and paynes that prouender prycke them not/ or that slewth prouoke thē not to synne/ but not to thynke that he shulde deserue forgyuenes of synnes or of euerlastynge dethe by such exercyses or labours. And we muste haue this bodyly labours discyplyne and abstynence cōtynually/ and not a fewe and certayne apoynted dayes alonely/as the hyghe mayster commaundeth. Beware that your bodyes be not ouercome or payned with surfet. And in an other place he saythe suche maner of deuyls is not auoyded but by fast and prayer/ ⁊ Paule sayth I chasten my body and brynge hym vnder in to obedyēce: where he sheweth playnly that he doth punysshe his body not to deserue forgyuenes of synnes by that correccyon/ but that he wolde haue his body obedyent ⁊ redy to spyrytuall busynes that he may do his dutye after his callynge. And so fastes be not rebuked but the lawes the which apoynteth certayne dayes/and certayne metes ⁊ that with daunger of conscyence/as thoughe such workes were nedefull obseruaunce. And yet suche

Cauete ne corpora vr̄a grauētur crapula.

hoc genus de monio rū. ⁊c.

Castigo corp⁹. ⁊c.

tradycyons

tradycyōs for the most parte all be kept with vs the whiche helpeth to do euery thynge in ordre/as the ordre of seruyce in the churche/& the chefe holydayes. But yet the people be warned and put to remembraunce that suche seruyce maketh no man ryghtous in the syghte of god/and that they thynke it not synne yf it be not done so that it be no slaunder/this ybertie in mānes ordynaūce was not vnknowen to our fore fathers/for the churches in the east countre kepte easter at an other tyme thā the Romayns. And whan the Romaynes accused thē of a schisma bycause they kepte not one facion/other people tolde the Romaynes that it was not nedefull that suche maners shuld be lyke in euery place And the great doctoure Ireneus sayth the dysagrement of fastynge breaketh not the agremēt of fayth as Gregory sheweth. Dist. 12. that suche vnlykenes hurteth not the vnyte of the churche. And in historia tripertita. lib. 9. be gathered many examples of vnlyke vsages and cerymonyes/ And these wordes be rehersed/the mide of the apostles was not to make lawes of holydayes/but to preache good lyuynge and the honour of god. Mes apostolorum.

¶ Of relygyous persons/vowes or ymyses.

¶ what is taught with vs of relygyous persons vowes it shalbe bett perceyued yf ye consyder what was the ordre of monasteryes in tyme past. And howe many thiges dayly ryse in them agaynst the ordynaūce of the Canōs. By sayntt Austens tyme they were fre colleges

to come

to come in/ & to go out at pleasure. Afterward by corrupte dysciplyne vowes were made to contynue for terme of lyfe/after the facyon of an ymprisonment. Afterwarde lytle and lytle other superstycyousnes encreased. And these bondes were layde to many afore full age cõtrary to the lawes. Many fell into this facyon of lyfe by dyscepte the whiche although they had sufficyent yeres/yet they lacked iudgemẽt of theyr habylyte. They which were so entangeled and ensnarled were cõpelled to abyde/yea although they moughte be delyuered by the fauour of the lawes. And this fortuned ofter in places of nunnes thã of mõkes the whiche kynde shuld haue more fauour by cause it is more weker. This rygour & styfenes displeased many good mẽ afore this tyme the whiche perceyued that wenches & boyes were dryuẽ in to monasteryes alonely to haue lyuynge: they sawe also what cupll ende came of suche begynnynge & what slaunders and cupl reportes ryse therof/and what snares of conscyence rese/they were sory that the auctoryte of the lawes was so lytle regarded/yea & dysppysed in so daungerous a mater.

¶ Besyde these myscheyfes there rese suche a belefe of vowes/the which belefe as it is well knowen/displeased some of the monkes themselues that were somwhat wyser thẽ the multytude/for it was thought and preached that vowes were as good as baptym / they sayde that they deserued forgiuenes of syns by that kynde of lyuynge: yea and ryghtousnes in the

syght

melancton. p.

syght of god/further more they sayd that mō-
kes lyfe dyd not alonely deserue ryghtousnes
in the syght of god/but more to/ bycause that
they kepte not alonely the cōmaundementes/
but also the counselles of the gospell. So they
made people beleue that monkes order was a
great dele better than baptym/and that mon
kes lyfe dyd deserue more than worldly offy-
cers lyfes or curates lyfes and suche other the
whiche obeyed the cōmaundemētes of god in
theyr degre and callynge/ without any newe
made or fayned relygyons / none of this can
be denyed for such maters be wryten in theyr
bokes.

profes-
cio mo
nastī-
ca oēs
sectas
signifi
cat vo
uētiū.

¶ what became afterwarde of theyr mona-
steryes? In tyme paste they were the scoles of
holy scrypture and of other profytable lernyn
ges/and from thens curates/ and bysshoppes
were chosen. Nowe it is an other mat/it nede
not to reherse open thiges. In tyme past they
came thether to lerne/and now they fayne an
ordynaunce of lyuynge to deserue forgyuenes
of synnes and ryghtousnes/ yea they preache
that theyr ordre is the state of perfytenes/and
preferre it that is inuented by man /aboue all
kyndes of lyuynge ordayned by god.

¶ we haue reherced these thynges not agre-
uynge the mater for this purpose/that the te-
achynge of our preachers maye be the better
vnderstande. Fyrste they saye (as touchynge
them that marry)that it is lawfull for al to w
so/that be not mete to lyue sēgle/bicause vow
es can not take awaye the ordynaunce & com-
maundement

maundement of god/ for this is the cōmaundement of god. To auoyde fornycacyō leteuery man haue his owne wyfe. And not a commaundement alonely but also the makynge ⁊ ordynaunce of god byndeth them to mary the whiche be not excepte by the synguler worke of god. After that sayenge it is not good for man or woman to be alone. Therfore they do no synne the which obey this cōmaundement and the wyll of god.

Nō est bonū hoi esse solum.

¶ what can be alledged and sayde agaynste these? let any man laye for hym the bonde of the vowe / yet not withstandynge he can not proue that the vowe can take awaye goddes cōmaundement. The canons say that in euery vowe the ryghte of the hygher and greater must be except ⁊ saued / wherfore these vowes agaynst goddes cōmaundemētes be nothyng worth.

Jus superioris excipit

¶ But yf the bonde of vowes had no cause wherfore it mought be chaunged / than nouther the bysshop of Rome wolde haue dyspensed with it/for it is not lawful for man to vndo the bōde of goddes lawe. But the bisshops of Rome iudged wysely that indyfferencye must be had in suche bādes/and therfore they dyd often tymes dyspence with them. The hystory howe the kynge of Arragon was called out of a monastery is wel knowen. And there be other examples of nere remembraunce.

Also why doth our aduersaryes so cauell vpō the bonde or the effecte of the vowe / and y they speke nothynge of the nature of a vowe

that